

# BOSTON RECORDER.

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## Missionary Intelligence.

### SOUTH AFRICAN MISSIONS.

Extract of a Letter from Mr. P., in answer to an attack on the Missionary Stations in South Africa, particularly PACALT'S, inserted in the Quarterly Review for December, 1819.

Commission was appointed by Government short time since, to visit the Missionary Stations, and I have been told by the Rev. Mr. P., one of the commissioners, that he never saw a more gratifying specimen of industry and civilization than was exhibited at that station, (Pacalt's-dorp) where the missionary has been represented as a fanatic, and as teaching the people to whine, and whining, groaning, and wailing.

The Review contains an article, which was put into my hands by the house of my friend, Gordon Esq. of Calcutta; I had occasion to read the course of the morning at the College.

In conversation with Colonel Bird, the Secretary, I asked the Colonel whether he had seen the article in question, and what he thought of the attack on Pacalt's-dorp. The Secretary, without the smallest hesitation, expressed his unqualified disapprobation of the obnoxious article.

Never saw, in any place (said he,) more industry than at Pacalt's-dorp; the men all at work; I saw no appearance of idleness; the women were busy; the gardens were laid out in the most regular order, and full of vegetable and other produce; the houses were regular, clean, and airy; and, in short, in my whole journey to the interior, neither at Gnadenthal nor elsewhere, did I see any thing that excited me so much as the missionary station at Pacalt's-dorp. I am happy to say that I have the authority of the Secretary, to use his name in connection with this statement.

This testimony, adduced in favor of Pacalt's-dorp, I am authorized to add that of Sir Jahleel Brenton, His Majesty's Commissioner in this Colony. Sir Jahleel stated that station some time ago, in his report to the Knysna, and he assured me that he saw it with the highest satisfaction, and that the success of Mr. Pacalt produced in him unmingled respect and admiration for the man, who had, by his unaided exertions, produced in so short a time, such a change upon the place and people.

While Sir Jahleel was admiring the place and houses, the worthy Landdrost observed to him, that when he first came to that place a few years ago, the ground was as bare as the back of a hand, and that the people were as degraded as the ground upon which they dwelt.

### INDIA.

#### MADRAS TRACT SOCIETY.

From the First Annual Report of this Association, it appears that they received in London 3613 Tracts in the course of the year: English, French, Portuguese, Dutch, and German, most of which had been circulated; and that they had printed 14,105 in number. A Tract on 'The Commandments,' and others, were in preparation.

These Tracts have been circulated, not only in Madras, but in Pondicherry, Cuddalore, Tranquebar, Jaffna, Palamcottah, Trichinopoly, Seringapatam, &c. &c. The committee have reason to believe that they had produced great effects.

"We look," say they, "to the Hindoo population, though we cannot, as yet, realize instances of actual conversion from gross darkness, to the full light of the Gospel; yet the Society has reason to be exceedingly happy if, by their labors in the land, the gross darkness begins to soften the morning twilight. Such a favorable change is presumed to exist. Proofs are the great desire with which many have received the Tracts, and with which they have come to several members of the committee to enquire about Christianity; the more frequent inquiry after Scriptures to which the Tracts have introduced the people; the discussions which have occasioned amongst them on religion; and, lastly, the testimony of the natives themselves have been the good effects of the Tracts."

If you had witnessed the pressing petitions of crowds of people for the Tracts—if you had heard their confessions that they had never before thought of the salvation of their souls, but that they were excited by the Tracts, they would do so; and that their idols and worshipping had been useless—if you had heard Mr. P. give me a little book that my dear mother read to me about divine things; if you had seen such a tract, you would be a bad boy, but I know that if you had seen these things he will become a good boy.—If you had witnessed the tears flowing from the eyes of a person who was affected by what he had read, and would wish to have blessed the hour

in which this Society was formed, and praised God who put it into our hearts to establish it. The subscriptions and donations received in the year amounted to 892 rupees—upwards of £101.

### SOUTH SEA ISLANDS.

Mr. Barff, one of the missionaries in Otaheite, informed a person now in London, who called there, of a very peculiar event. Two idolatrous priests, who, when the general change from idolatry took place, refused to concur in it, and determined to continue in their former practices, were afflicted in a very remarkable manner. A short time after, these men went to repair one of the places of idolatrous worship; one of them was struck blind in the very act—and the other, shortly after was struck with a paralytic affection! Both these men now live together in the same house and all the natives think it a judgment sent from God upon them.

### British and Foreign Bible Society.

#### EXTRACTS OF CORRESPONDENCE.

Letter from the Rev. Dr. Pinkerton, dated St. Petersburg, 19th June, O. S. 1820.

On the 17th instant we had a very interesting meeting of the Committee of the Russian Bible Society; the mass of intelligence from every quarter of the empire, which was presented at this session alone, would make a volume equal in size to one of your Annual Reports.

His Imperial Majesty has been graciously pleased to purchase from the Society upwards of 9000 Slavonian Testaments for distribution among the troops.

The accounts from Siberia are very gratifying; the Governor-general is unwearied in his labours to further the object of the Society. He has lately established two new Auxiliaries to the Irkutsk Society, one at Kiachta, the chief frontier town and mart of commerce between China and Russia, and the other at Nerichinsk, another town on the borders of China, famous for its silver mines, which are wrought by exiled criminals from the interior of the empire.

From the Rev. Dr. Henderson, on the same subject, dated St. Petersburg, 19th June, O. S. 1820.

The important order lately given by His Majesty to the Holy Synod, relative to the supply of all the Monasteries, Churches, and Priests, with copies of the Holy Scriptures, was heard with feelings of the deepest interest. In connexion with this, and with a view to enable the Society to meet the numerous and heavy demands which are made on our depot from almost every quarter of the empire, it was resolved to stereotype the New Testament in Slavonian and modern Russ; and, as the necessary measures in preparing matrices, &c. were already taken, in the anticipation of this resolution, we expect the work will commence in the course of a few weeks, and that, before the end of the year, we shall have at least 20,000 copies of the Gospel and Acts ready for distribution. The translation of the Epistles is in progress; and we hope by that time to have them also in the foundry.

New Societies have been formed at Wisni-Wolashok, Marshansk, and New Associations at Peistel and Helmet, in connection with Pernau Fellin Branch Society.

The Kaluga Bible Society is distinguishedly active and has emptied its depot in the course of a few months. The same testimony must be borne to the Tamboff Committee, who ordered 20,000 copies of the Scriptures last year, and have now sent in a fresh order for 24,000. The Kishene Committee find it utterly impossible to satisfy the demands of that quarter. In two months they have sold copies for about 2,000 rubles. Nor is this ardent desire to possess the Scriptures expressed by those only who name the name of Christ: the Tartars of Tarsk in Siberia, have sent 50 rubles to the Society, and one of them in particular appears very anxious to obtain a copy of the whole Bible in Tartar. The Bible Association of Omsk has requested copies of the Tartar New Testament for distribution among the Kirgisan Sultans.

The following Letter, written by a boy of twelve years of age, cannot fail to interest every friend of the Bible.

"Most honoured Members of the Sæbian Bible Society in the Government of Orel."

"My father serves the Emperor. My grandfather, with whom I live, is blind. My two grandmothers are both old and infirm. My mother alone, by the labour of her hands, supports us all; she herself taught me to read. I have a desire to read the word of God; but I have no books except the Psalter in a very tattered state. My blind grandfather has by the ear alone acquired a great knowledge of divine things, and likes very much that I should repeat something to him by heart. Confer on me, I pray you, a holy book. I hear you have it, and that you distribute to those who have money, for money; and to the poor, for nothing. I will read it, and I will pray to God for you. IVAN."

The Grandson of the Blind Stephen.

A very interesting anecdote was also communicated by a priest in Kazan. It is customary, on the eve of the great feast in the Greek Church, to read the Acts of

the Apostles to the people who are assembled in the churches. A young woman had recently gone as usual, and walking up and down, happened, as she passed the reader, to hear something that arrested her attention. She listened, and the more she heard, the more did she feel interested, and was chained to the spot till the reading of the Scriptures was finished.

The following day, she went to the priest, and expressed her earnest desire to be permitted to read the book which she had heard read the preceding evening in Church. He immediately took down one of the Society's New Testaments, and beginning to read the portion of Scripture she had heard in the public service; "Yes," she exclaimed, "these are the very words." She was now almost in an ecstasy, and taking the New Testament home with her, she sat up two whole nights, in order to read through the Acts of the Apostles. On returning the New Testament, she could not sufficiently extol it, but delivered it into the hands of the priest, with downcast looks, and a strong degree of reluctance, which plainly intimated that she would have kept the volume if she durst. You may conceive what was her joy when she was presented with the treasure she prized so highly.

I cannot conclude without informing you that a part of the gain of the Archangel Merchants has been consecrated to the Lord, and their substance unto the Lord of the whole earth. They have recently had some very advantageous privileges conferred upon them by his Imperial Majesty, and as an acknowledgement for the favor, they have made a donation of 1,000 rubles, to the Russian Bible Society.

From the Rev. Dr. Steincoff, dated Waldach in the Steinhalt, 12th June, 1820.

I write this from the same place and house which have left so strong and indelible an impression on your mind. To save time, I went to it direct from Nancy, having to travel thro' a mountainous & woody country, abounding in romantic scenery.

I cannot describe the veneration I felt, on approaching Mr. Oberlin; this servant of God, and benefactor of man, in his 80th year, is full of health, vigour, and activity, and gladly spends his remaining strength in doing good. Serenity and cheerfulness are depicted on his very countenance, and he delights in communicating to his Christian friends something of that peace of God, which possesses his own soul. I found him surrounded by a party of Ladies and Gentlemen, who came from a distance, for the express purpose of seeing so distinguished a patriot and Christian; and I admired the liveliness and variety of his conversation, which, without the smallest stiffness or obtrusion, was constantly directed to some useful and edifying purpose.

Yesterday I attended divine service in his Church; notwithstanding a pouring rain it was completely filled. The order and regularity of the congregation, the devotion, seriousness, and modesty, legible in so many faces; the energy and parental affection of the preacher; and the filial reverence and fixed attention of the hearers, affected me even to tears. The text was beautiful, "He shall see of the travail of his soul, and shall be satisfied." When we adverted to the millions whom the Son of God had already collected, and was now collecting from among different nations, and kindreds, and tongues, and people, separated from each other by lands & seas, and yet united by the endearing ties of his pure religion, the old man became quite animated; and I felt constrained to bless God for employing the British and Foreign Bible Society as one mighty instrument to gather together in one the children of God that are scattered abroad.

Within three short weeks the peaceful mansion of this Christian Philanthropist had received three new members. Mr. Oberlin's assistant in the ministerial office (the Rev. Mr. Kraft) assures me that every house in the five villages under his pastoral care was now provided with a Bible; and that every child who came to his catechetical instructions, brought a New Testament with him. But, for the sake of those who applied from a distance, I gladly complied with his wish to furnish him & his son in Rothan with 120 bound German Bibles and Testaments of the Strasburg Edition. After divine service, three Catholic peasants applied for De Sacy's Testament. One paid three francs for a copy. He gave Mr. Oberlin the pleasing information, that many of his Catholic neighbors had already procured the New Testament, and were in the constant habit of reading it. Mr. Oberlin's son, who lives on the most friendly terms with the Catholic priest, lately presented his school master with a copy. The parochial schools in the Ban-de-la Roche are extremely well conducted; and I heard the children repeat many a beautiful passage in the afternoon-service, after which I accompanied the venerable patriarch in some of his pastoral visits. Wherever he went, respect and affection followed. The very children hailed his appearance: they immediately produced their Bibles or Testaments, and read to him, or listened to his truly paternal exhortations and admonitions. Would to God that every town, village, and hamlet, were blessed with such a pastor.

### HINDU MODE OF LIVING.

Extract from "An account of the Township of Lony, in illustration of the Institutions, Resources, &c. of the Mahratta Cultivators," by Mr. Coats, laid before the Bombay Literary Society.

The following account of the Hindu mode of living is interesting:—"The daily occupation of a cultivator is usually as follows—He rises at cock-crow, washes his hands, feet and face, repeats the names of some of his gods, and perhaps takes a whiff of his pipe or a quid of tobacco, and is now ready to begin his labor. He lets loose his oxen and drives them leisurely to his fields, allowing them to graze, if there is any grass on the ground, as they go on, and takes his breakfast with him, tied up in a cloth, or it is sent after him by one of his children, and consists of a cake (made unleavened of the flour of Badjeree or Jawaree) and some of the cookery of the preceding day, or an onion or two. On reaching his field it is perhaps 7 or 8 o'clock—he yokes his oxen and works an hour or two, and then squats down and takes his breakfast, but without losing his cattle. He resumes his work in a quarter of an hour and goes on till near 12 o'clock, when his wife arrives with his dinner. He then unyokes his oxen, drives them to drink, and allow them to graze or gives them straw; and takes his dinner by the side of a well or a stream, or under the shade of a tree, and is waited on during the meal by his wife. After dinner he is joined by any of his fellow labourers who may be near, and after a chat, takes a nap on his spread, comlay or jora, for half an hour, while his wife eats what he has left. He yokes his cattle again about half past two, works till sunset, when he proceeds leisurely home, ties up and feeds his oxen, then goes himself to a brook and bathes or washes, or has hot water thrown over him by his wife at home. After his ablutions, and perhaps on holidays anointing himself with sandal wood, he prays before his household gods, and often visits one or more of the village temples. His wife by this time has prepared his supper, which he takes in company with the males of the family. His principal enjoyment seems to be between this meal and bed time, which is 9 or 10 o'clock. He now fondles and plays with his children, visits or is visited by his neighbors, converses about the labour of the day, and the concerns of the village, either in the open air or by the glimmering light of a lamp, learns from the shopkeeper or bandle what strangers have passed or stopped at the village and their history, and from any of the community that may have been at the city (Poonah) what news he has brought. In the less busy times, which are two or three months in the year, the cultivators take their meals at home, and have sufficient leisure for amusement. They then sit in groups in the shade and converse, visit their friends in the neighboring villages, go on pilgrimages, &c. &c.

Of the women, Mr. Coats observes, "The women of the cultivators, like those of other Asiatics, are seldom the subject of gallantry, and are looked on rather as a part of their live stock than as companions, and yet contrary to what might be expected, their condition seems far from being unhappy.—The law allows a husband to beat his wife, and for infidelity to maim her or else put her to death; but I have never known these severities resorted to, and rarely any sort of harsh behaviour. A man is despised who is seen much in company with women. A wife therefore never looks for any fondling from her husband; it is thought unbecoming in him even to mention her name, and she is never allowed to ent in company with him from the time of their wedding dinner; but patiently waits on him during his meals, and makes her repast on what he leaves. But setting aside these marks of contempt, she is always treated with kindness and forbearance, unless her conduct is very perverse and bad, and she has her entire liberty.—The women have generally the sole direction of household affairs, and if clever, notwithstanding all their disadvantages, not unfrequently gain as great an ascendancy over their lords as in other parts of the world."

But there is unfortunately a reverse to this pleasing picture of Hindu life and manners, for Mr. Coats remarks that, "the condition of these interesting people is extremely deplorable. Their houses are all crowded and not sufficiently ventilated, & their cattle and families are often under the same roof. Their food, although seldom deficient in quantity is not always wholesome and nutritious, and they are wretchedly clothed, though exercise and water-drinking generally makes them wear well. The constant labour of the women out of doors unfit them for nurses, and a large proportion of their children in consequence die in infancy."

### HINDU CAVES.

Extract of a letter from an officer who accompanied General Sir Charles Colville in his tour and inspection of the Deccan, containing a description of the memorable Hindu Caves, at Ellore, 1st March, 1820.

"These caves are 18 miles from Arunabad, and consist of more than 20 excavations in a rocky mountain, which forms a semi-circle of about 2000 yards. The largest of the caves is called Khylass, or Paradise. It is cut through the solid rock, and no other material is used. The chisel seems to have been the only tool employed. A most beautiful stone temple is formed, adorned both inside and outside with figures in basso relievo, and separate figures of the most exact symmetry, representing all the Hindu Gods, their conquest of Ceylon, &c. There is a space between the scarped rock and the temples with galleries, and a verandah under the former, in which there are 50 gigantic figures, with symbols of their history, &c. forming the whole of the Hindu mythology. The dimensions of this cave are 240 feet in length, 140 in breadth, and the scarp 90 feet in height. The temple has a moveable appearance, from elephants, tigers, &c. being cut underneath the floor, which appear to support the whole building; the heads and part of their bodies only being exposed on the outside. Many of the other caves are equally extraordinary. There are flying figures, women, and all the fanciful tales of the Hindus, admirably depicted in stone. There is a miser, about ten feet in height, with his mother, wife and children clinging to his legs, whilst a thief is taking off his treasure. It is a groupe that might be placed near the Laccoon, and our sculptures might take lessons by a visit to these wonderful caves. There are no natives now in existence equal to any thing of the kind. Some thousands must have been employed, their origin is involved in obscurity. The general report is, that they were made about 1000 years ago, when the Boodh, or the Brahmin religion was in the greatest splendour, and that they were used for schools, religious rites, &c. and the residence of the priests. There is a profusion and minuteness, elegance and lightness in the figures beyond description. The whole of the orders are displayed on the pillars, which are cut out as if to support the rooms inside. No chuman (time) is used. There is some account of these caves in Col. Fitzclarence's travels, and some beautiful and correct views of them by Daniels. They are thought by some superior in magnificence, though in another way, to the pyramids of Egypt."

### POISH BARBARIETY.

The 96th number of the *Letters Normands* contains the following historical fact:

General Lasalle being at Toledo, went to visit the palace of the inquisition (for in Spain the inquisitors like other monks, wear the coarsest stuff for cloths, and inhabit the most beautiful marble palaces.) At sight of the instruments of torture the general, and the soldiers who accompanied him shuddered.—It was more horrible than the most dreadful field of battle. Among these instruments was one, which, from the species of sacrifice of which it conveyed the idea, fixed more particularly the attention of the French officer. In a subterranean prison, near a room which was occupied by the inquisitor whose business it was to interrogate people accused of heresy, there stood in a niche the statue of the Virgin Mary. A golden glory surrounded the mother of the Redeemer of the human race, her right hand held the oriflamb, a drape of silk stuff descended from her shoulders to her feet, and through the folds of a mantle a sort of cuirass was to be seen.—This statue seemed to be an imitation of the statue of John d'Arc, which is seen at Orleans. Examining it more closely, they found that the cuirass of the Virgin was filled with blades of knives and sharp pointed nails. The arms of the statue were moveable; and were set in motion by an instrument behind the partition. The general gave orders to one of the servants of the inquisition to set this machine in motion—the bag of a Polish grenadier took the place of the heretic. The statue caught it in her arms and squeezed it very closely. When it was taken away the bag was found pierced with holes, the points of the nails and the knives having penetrated to a considerable depth. Thus the merciful Mary, the queen of Angels, became in the hands of the inquisitors the bloody minister of fanatical fury; and that nothing might be wanting to the odious profanation, they had given, by a sort of play upon words, the name of *Madre dolorosa* to this terrible statue.

### EMIGRANTS TO THE CAPE OF GOOD HOPE.

A good deal of curiosity as well as anxiety is now excited throughout the kingdom respecting the fate of the numerous individuals who, under the encouragement afforded by government, at the close of the last year and at the commencement of the present, proceeded as settlers to South Africa. It will be recollected, that several ships sailed with the emigrants, some chartered by government, and others engaged by private parties, all of which, we believe, have reached their respective destinations; some having landed their cargoes at Cape Town; others at Saldanaha Bay, and more at Algoa Bay. It does not seem to have been any part of the scheme of the Colonial department to send all these parties to one spot; but on the contrary, by dispersing them in











## POET'S CORNER.

**STANZAS.**

*They shall lie down alike in the dust.*—*Jon.*  
 O hapless, who, repining, grieve  
 At poverty and ill ;  
 Who, doubtful, question Heaven's decrees,  
 And murmur at its will.  
 Think ye that affluence is the source  
 Whence finite blessings flow ?  
 Think ye that gold can satisfy,  
 Or splendor peace bestow ?  
 Think ye ambition's boasted lure  
 Can quenchless joys impart ?  
 Think ye the Syrian's draught can prove  
 The gilead of the heart ?  
 Mistaken race ! alas, how few  
 This panacea can boast ;  
 Ye labor, but for bliss untrue,  
 The care and toil is lost.  
 Go, learn content, for riches yet  
 Have never fed the mind ;  
 Go, learn content—the coffer'd wretch  
 May ne'er enjoyment find.  
 The choicest robe of Tyrian dye,  
 Oft hides some besom care,  
 And Virgin smiles, and sparkling wit  
 Conceal the latent tear.  
 Art thou obscure ? the writhing cares  
 Of genius, are not thine ;  
 Unknown ?—rejoice ! for thou art free,  
 No slave at folly's shrine.  
 Thine are affection's purest sweets,  
 And thine is love's caress ;  
 Approving peace within thy heart,  
 A providence to bless.  
 Thine are the beauties of the globe,  
 The charms that sense allure ;  
 For thee, you azure glories burn,  
 Say, mortal ! art thou poor ?  
 The hopes that shine along life's path,  
 To cheer thee, too, are given ;  
 The star that points the wanderer's way,  
 Shall lead thee to the Heaven.  
 And while, lamented by the great,  
 The rich repose in clay,  
 Thou too, shall seek thy final bed,  
 And slumber sweet as they.

*For the Boston Recorder.*

## OBITUARY.

*The righteous shall be in everlasting remembrance.*  
Died, of pulmonary consumption, at Bradford, Vt. November 30th, 1820, Mrs. PHIZA McKEEN, wife of Rev. Silas McKeen, aged twenty-five years.

A brief recital of the dealings of God towards Mrs. McKee, particularly in her last sickness, it is hoped will not be deemed unworthy of a place in a public paper; nor fail to interest the feelings of those who love to see divine grace displayed, & the honor of religion promoted. She was the eldest daughter of the late Rev. Stephen Fuller of Vershire. In her infancy she was presented to the God of Abraham, in baptism; and early taught that it was her duty to adore and serve him. Daily was she borne upon the heart of parental piety to the throne of divine grace; & watched over, with a fidelity becoming those who expect to give an account to God. Thus was she happily preserved from those vain amusements and fashionable vices, which captivate so many young persons to the injury of their souls, and not unfrequently the ruin of their characters. Instead of acquiring, in youth, a relish for the card party, or ball room, she acquired a relish for the social conference, and the house of God. Instead of delighting in the society and idle discourse of the vain and thoughtless, she, from her childhood, highly esteemed the friendship of the pious; and took special satisfaction in serious discourse upon things pertaining to salvation. But this seriousness of mind, and propriety of conduct, she did not, by any means consider as amounting to *the one thing needful*. It was her settled opinion that she never experienced a radical change of heart, until she was nearly eighteen years of age. From a particular relation of her religious experience, written by herself, it appears that God was then pleased to give her a clearer and much more affecting view of the spirituality, extent, and awful sanction of his law, than she had ever had before. And by the law, came to her the knowledge of sin. She saw to her astonishment, that she had been, all her days, living in disobedience to God; that she had sinned against great light; that she had abused the most precious privileges, and was exposed to the final displeasure of the Most High. Of all her sins her past rejection of the Saviour seemed the greatest. A conviction that she had so long disregarded his kind invitations, and refused to come to him for life, was to her an arrow from the Almighty, the poison whereof drank up her spirit. In addition to this, however, she presently found to her confusion, that her heart was, and ever had been, entirely opposed to the true character of God. It gave her, she states, unutterable distress to think that she was in the hands, and entirely at the disposal, of such a being. She saw that she was dead in sin, and could not help herself; that a holy God must be infinitely displeased with such a sinful creature; and that she could not, by all her selfish prayers and efforts gain his favor, or lay him under any kind of obligation to help her. She saw that if God of his sovereign free grace was pleased to renew and save her, she should be saved; and if not, that she must lie down in sorrow. This view of the case, instead of striking her, as some would imagine, with a death-like stupidity, roused to action all the life and energy of her soul; and caused her to call upon God with such intense eagerness, awful reverence, and agony of spirit, as she had never felt before. It impelled her to a kind of supernatural effort, which exhausted all her strength, and threw her voluntarily, and completely, upon sovereign mercy. It being then late upon the evening of a Saturday, she threw herself down upon her bed, and not knowing what God would do with her, sank into sleep, and rested till the lights of the morning. Upon the Sabbath she remained, as usual, to the house of God; but to her surprise, felt nothing there, of the

opposition to the truth, which had so long been her constant attendant. Upon reflection she feared she was sinking into a fatal stupidity; but for some reason unknown to herself, took much satisfaction in the thought, that whatever became of her, God would be glorified. Through the course of the week, she found her thoughts much more occupied in reflecting upon the Divine character, than upon her own situation. And the more she thought of that character, the more glorious and delightful it appeared. She saw that the government of God was perfect; and that all creation had reason to rejoice that he reigned. She saw that Christ was just such a Saviour as she and every sinner needed; and, though she did not then consider that she had an interest in him, he seemed to her inexpressibly precious. Reflecting upon these things, she at length began to entertain a hope, that she had passed from death unto life. Fear, however, of being deceived, and of bringing a reproach upon religion, induced her to keep, for a number of months, her religious feelings to herself. She often felt a strong desire to unite with the friends of Christ in commemorating his dying love; but had not sufficient confidence to make the desire known. Thus she spent the winter

In the spring of 1813, she went some distance from home, to her customary employment of teaching school. While there among strangers, she felt most sensibly the inconsistency of maintaining a Christian hope, without making a profession of religion, by joining herself with the people of the Lord; and resolved to embrace the first opportunity, upon her return, to make her feelings and desires known to her parents, and the church of Christ. This she did the ensuing autumn; and to her great satisfaction found that her christian friends were much better pleased with the reasons which she gave them of her hope, than she had dared to be, herself. From that time forth, she appeared openly upon the side of the Lord; and daily adorned the doctrine of God our Saviour, by her christian humility, meekness, and exemplary conduct. In the summer of 1816, being then twenty one years of age, she became the wife of a minister, and greatly endeared herself, in that relation, by the sweetness of her temper, the prudence of her domestic management, and her kind & constant efforts to promote her husband's domestic comfort & public usefulness. As a mother, for she left three little children, she was remarkably affectionate. But her affection was not altogether lavished upon them with respect to the *body*. She realized that they had souls, precious souls; and from the first period of their existence, her prayers began to ascend to God for his blessing upon them. Nor did she, in the absence of her husband, hesitate to implore, each morning and evening, this blessing upon her little ones and the rest of her family, in an audible manner. In this she was far indeed from being influenced by any thing like an ostentation of piety; but was governed by a solemn sense of duty. Nor is it to be doubted that the clouds of incense which so frequently ascended from her closet and family altar, will yet return in showers of divine influence upon her offspring, benign "as the dew of Hermon, and as the dew which descended upon the mountains of Zion." In the public worship of God she took such delight, that when detained from it for a season, she ever appeared to feel what the psalmist felt, when he exclaimed, "my soul longeth, yea, even faintheeth for the courts of the Lord; my heart and my flesh crieth out for the living God." But we must approach the closing scene.

Mrs. M. Keen was much out of health during the whole of the summer past, but did not consider her case hopeless, until a few weeks previous to her decease. When convinced that death was near, she was excited to review her past life, and examine her heart, with a holy scrutiny. And exemplary as her conduct had been to the view of those who knew her best, she was, in her own mind convinced, that she had fallen very far short of her duty. She perceived that during her illness, God had been calling her in a very special manner to prepare for death, but was constrained to believe that she had never, since she made a profession of religion, been so worldly minded, or remiss in duty, as during that period. She saw with grief, that her mind and affections had been so much occupied with the things of this world, as to render her prayers in general but a lifeless formality; and remembered with the most pungent regret, that upon one occasion she had, for the space of some days, altogether neglected the duty. She was astonished to think where she had been. She seemed to herself the most guilty of human beings. Her evidence of an interest in Christ was greatly obscured; a horror of great darkness came upon her; and a flood of distress overflowed her soul. She now, in earnest, sought the throne of grace; but her heavenly Father was pleased, in his righteousness, to hide his face from her. While in this situation, an obituary notice of a pious female who had recently died full in the faith, and whose situation in life had been very similar to her own, was read to her. She listened with attention for a while, but at length burst into tears, and wept aloud. When asked why she was so much affected, she replied "I fear God will never give such grace to me." It was not more than a day or two, however, before she observed to a friend, that she believed God had given her true repentance, and restored to her the spirit of prayer.—It seemed to her, that she had that morning been really enabled to come near to God, and have communion with him. From that time to the day of her death, she manifested a sweet composure of mind, and frequently spoke of the distressing and humbling view which God had given her, of her sins, as of one of the

greatest mercies she ever received. From that time forth she seemed to enjoy almost constantly the light of God's countenance, and to advance daily and rapidly, in Christian attainments. For a number of weeks, she had felt an anxious desire to commune with her Christian friends, at the table of the Lord; but had been prevented through want of health. The Lord was pleased, however, to indulge her with such a season, about two weeks before she left the world. She enjoyed the season exceedingly, and was sensibly strengthened. She did not, she said, feel such rapture upon the occasion as she had anticipated, but found solid peace, and strong consolation. From about that time forward, she seemed to have uncommonly clear and enlarged views of the divine character and government; and was almost constantly in such frame as the psalmist was, when he said, *The Lord reigneth, let the earth rejoice.* Her happiness now was established upon a foundation which could not be moved. The grace which she had feared would never be granted her, was now, in time of need, bestowed to such a degree as to be altogether sufficient for her. To a friendly person who had observed to her, "Mrs. McKean, your trial is really very great;" she replied with a smile, "I hardly know whether it should be considered so. If God has been preparing me for his kingdom, and is now about to take me home, I do not see how it can, with propriety, be considered a great trial." "But it must be trying to leave your little children." "The children are truly, she said, very dear to me; but I have given them up to God; and trust he will take care of them." At another time she observed, "The subject appears to me in this light. These children are not mine but God's. He has given me leave to take care of them a while, for him; and with the employment I have been well pleased. But now he is in effect saying to me, It is not my pleasure that you should take care of those children of mine, any longer; I have other employment for you, of still greater importance. Now, said she, since I profess to be a servant of God, and am under such infinite obligations to him, how extremely ungrateful and impious it would be, should I say, I claim the children as my own; and love them so much, that I cannot willingly part with them, whatever thy pleasure be. Surely, said she, were such my feelings, I should have reason to fear that God would either cut me off in his anger, or blast all my domestic comforts and leave me to spend my days in sorrow. What led her to make these remarks was the observation of a fond mother, that she did not see how she could possibly be willing to die, while she had young children to leave in the world. In regard to her children, dear as they were to her, she appeared to set her mind entirely at rest, trusting that God would take care of them in her absence, and give her the inexpressible satisfaction of meeting with them at length, in his heavenly kingdom. Finding herself rapidly declining, she was anxious to have an interview with her sisters, that she might ask their forgiveness for having set such a very imperfect example for their imitation; and to entreat them to live nearer to God, than she had done. Thro' the goodness of God she was favored with the desired opportunity, and neglected not to improve it. To her absent brothers she sent the brief, but comprehensive injunction, that they should prepare, without delay, to meet their God. A few days previous to her decease, it was asked her, whether death did not, after all, appear in some measure terrible to her. She observed, "I think it appears less terrible the nearer it approaches." "But does not the prospect of speedy dissolution strike you with a kind of dread?" After some moments of reflection she replied, "God is a great and glorious being. I am entirely his. It is suitable that he should do what he will with his own. If it be his pleasure to take me to night, I am willing that his pleasure should be done. I have committed myself entirely to him, depending upon his mercy through Christ alone." One evening, her husband perceiving her much more exhausted than usual, informed her that it was very doubtful whether she would continue until morning. "Then, said she, you will be so kind as to pray with me now, for it may be the last opportunity. After the prayer, she affectionately took him by the hand, and in a faint whisper said,

"O glorious hour! O blest abode!  
I shall be near and like my God  
And flesh and sin no more control  
The sacred pleasures of the soul."

During her last sickness she seemed very anxious to obtain such clear and distinguishing views of divine truth, as should lay her under a kind of necessity of knowing whether she loved the truth, or not. With this view she said to her husband one evening, "I wish you to talk to me this evening upon the ninth chapter to the Romans." The leading ideas in the chapter being clearly exhibited, she observed, "That it just as I understood it; and O, how pleasing it is to think that God is a Sovereign God, and will do just as he pleases. For he certainly knows what is best, and will do nothing else." This was entirely in concert with what she had often expressed before. Upon one occasion, when an event which she had hoped would not occur, had taken place, and turned greatly to her good; she, reflecting on it, exclaimed in the triumph of her soul, "How delightful it is to think that God will do his own pleasure, whether we are willing or not." The thought that God had determined all things, gave her great satisfaction. "How pleasing it is," said she, to consider that God has determined the time of my death; for had he left it for me to determine, I should be in perfect confusion; I should not know whether it was best for me to die now,

stay here longer." Several times before she expired, she was thought to be dying, and upon every such occasion manifested the most entire resignation to God. "If my time has come, she would say, it is the best time, and I wish to go." Upon the morning of the day previous to her death, she had a most distressing struggle; and to see her in that situation, exerting her self to the uttermost to pay her dying tribute of gratitude to the Redeemer, was truly affecting. When she had a little revived, one sitting by remarked, "It is a solemn thing to die." "Yes, she replied, it is a solemn thing to die. But O!"—Hence the rapture of her soul prevented her utterance. Her mother observing the animation of her countenance, said, "My child, you look very happy;" Her reply was, "I am not unhappy, I can assure you." During the night previous to her decease, her bodily distress was great, and her mind delirious. But in the morning, a little before her departure, her reason was restored, and she desired several of the family by name, to come to her; when she took her leave of them, in such a brief and solemn manner, as was suited to make an indelible impression upon the mind. Finding that she could now speak much louder than she had been able to for a number of days, she said, "Is it not strange that God is thus, in my dying moments, restoring my voice? Here you see one of the greatest of sinners that God ever had mercy upon. I hope he will not leave me to dishonour his cause." "Then," said her husband, as he hung over, "the cause of Christ is still precious to you, is it not, my dear?" "Yes it is," she replied; and without a struggle or a groan, closed her eyes in death. At that moment, while the tears flowed from his eyes, the triumphant reflection arose in his soul, "Blessed spirit, now thou art free. Now thou art happy. Now thou art beyond the reach of every thing which would disturb thy peace. O death! where is thy sting?—Thanks be to God, who giveth us the victory thro' Jesus Christ our Lord."

Reader, hearer, art thou a professed friend of the Redeemer? How then is it with thy soul? Dost thou, from day to day, feel the love of Christ glowing within thee—feel an increasing desire to be freed from all thy sins; and art thou constant, and humble, and fervent, in thy secret devotions? If not, awake speedily! It may be thou hast only a name to live, whilst thou art dead. Or if indeed a spark of holiness lies concealed in thy cold heart, it must be kindled to a flame, and thou must feel its warmth, and quickening power; or thou canst never die the triumphant death of this dear saint. Soon, perhaps to-night, thou wilt be called to go forth to meet the bridegroom. See then that thou have a sufficiency of oil in thy lamp; and that it be trimmed and burning.

Does any poor creature make light of these things, or turn from them with an indifference which says, they are nothing to me? Ah! but thou, poor mortal, must die. The sentence of death now lies against thee; and the period for its execution is at hand. Thou too, hast a soul—a soul which shall survive the ruin of its tabernacle, and very soon enter upon the retributions of eternity. And if thou hast not believed in the son of God, how canst thou be saved? If thou hast not been born again, how wilt thou find admission into the heavenly kingdom? If it shall appear at the last, that thou hast vainly, presumptuously, and finally, neglected salvation so great, when thou wast so often entreated and warned, oh! how wilt thou escape the damnation of hell? *The wicked is driven away in his wickedness; but the righteous hath hope in his death.*

LONGEVITY.

A gentleman who lately visited Dea. Sawyer, of Canterbury, N. H. who is now 98 years old, received from him the following account of his birth, family, and descendants:—He was born in Reading, Mass. in the year 1728—was married at the age of 21, in 1749—he lived with his first wife 23 years, who died in 1772—he married again in 1773, and lived with his second wife 46 years, who died in 1818—he had 12 children by his first wife, and eight by his second, 18 of whom lived to adult age, two having died in infancy: 5 now live in New-Hampshire, 3 in Massachusetts, 2 in Maine, 2 in Vermont, and the youngest, a daughter, now 31 years of age, in Ohio. The eldest son was killed in battle, at the time of the capture of Gen. Burgoyne and his army, in the revolutionary war, in 1777. 15 children are now living. He has according to his best recollection, 99 grand-children, and 58 great-grand-children; and supposes there are more, and even some of the fourth generation from himself.—Obs.

WASHINGTON, Dec. 11.—The Rev. Dr. Morse, under a commission from the President of the United States, has visited the Indian tribes on the Northern borders of our country, as far as Green Bay—a tour, out and in, of upwards of 3,000 miles. He is now in this city, for the purpose of making his report to the President. We are informed that, after a brief narrative of his tour, he will give a table, comprising, as accurately as they can be ascertained, the names of all the Indian tribes within the territories of the United States, including those west of the Rocky Mountains, on Columbia river, and along the shores of the Pacific—the number in each tribe, and the places of their residence. This table is to be followed with a brief account of what is known of the character, condition, and country, of each tribe—of the degree of civilization to which numbers of them are advanced, and of their dispositions generally to receive the blessings which are offered for their improvement.

Less than a third part of the money subscribed in this campaign has been travelled over by Dr. H. It is his intention, we learn, to complete the whole of the original design with all possible dispatch.—*West. Adver.*

**POMPEII.**—The excavators have just discovered, near the forum of Pompeii, a public edifice which is supposed to be the Chalcidicum. An inscription importing that the edifice was built at the expense of the priestess Eumachia. A few days after the above discovery, a statue of the same priestess was found in perfect preservation which far surpasses in grace, elegance, and beauty, all the works of art that had previously been dug from Pompeii.—*Edinb. Mag. Sept.*

FRANCE.—From a late publication of the Academy of Sciences in Paris, it appears that the population of France contains 714,000 inhabitants, of which 25 per cent. are not domiciled. The average number of births annually is 21,000, and of these the proportion of male to female is 25 to 24. The consumption of bread annually is 113,860,000 kilograms; of oxen, 70,000; of heifers, 52,000; of calves, 78,000; of sheep, 34,000; of swine, 72,000; of eggs, 74,000,000; of pigeons, 900,000; of fish, 1,200,000; of wine, 870,000 hectolitres.

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The above volume contains the whole of the First Part of Dr. Watts's Improvement of the Mind. This is believed to be sufficiently complete in itself without the Second Part, and is particularly suited to the capacities of the Young Persons. Both Parts might render the Work expensive for many scholars, and thus render the whole. As this First Part was originally published in a separate volume, it is plain that the excellent Author did not consider it as having any indispensable connexion with the Second Part.

*Also*—Mason's Treatise on Self-Knowledge, with Questions adapted to the work, for the use of Schools and Academies; Doddridge's and Progress of Religion in the soul, with an Index, now first added—Florian's William Tell, Switzerland Delivered, with a frontispiece. Gulliver's Travels, by Dean Swift, contains five illustrative cuts.

In the Press, *Edwards on the Affections*, abridged by Ellerby, From the London edition, which will be added an Index of Subjects, Elements of Orthography, by way of Question Answer. Dec. 2

**INTemperance.**  
**F**OR sale by Richardson & Lord, R. F. Williams, and Henry Whipple, Sales, The Means of Curing and Preventing INTemperance, by JOHN JAMES BOURNE, the City of New-York—Price 25 cents. Dec.

**NOTICE.**  
**T**HE Academy at Hampton, N. H. will be opened, the first Monday of Jan. next, by Francis Vose, who has been well known as Preceptor of the Atkinson Academy. Tuition \$3 per quarter. Board from \$1, 25 to 1, 50 per week. JAMES LEAVITT, for the Directors.  
 Hampton, Dec. 12, 1890.

**MISS TOPLIFF** informs her friends and public of her intention to open a boarding school at Dorchester; on the 1st of April next the instruction of young ladies, in the solid, ornamental branches of education. Parents are proposed to confide their daughters to her care, depend on faithful exertions in every respect to effect their improvement.

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MASSACHUSETTS REGISTER

Price in blue 75 cts, and half bound at \$1.00.

**T**HIS day published, and for sale at the stores of JAMES LORING and RICHARD SON & LORD, Cornhill, the Massachusetts Register and United States Calendar, &c. Besides other additional matter, this Register contains the names of the Delegates to the Convention now in session, to revise the Constitution of this State.

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**NOTICE** is hereby given, that the subscribers to the above-named painted Execution of the

14 has been duly appointed executor of the last will of DAVID JOT, late of Weymouth, County of Norfolk, gentleman, deceased, and has taken upon himself that trust by giving bonds as the law directs. And all persons having demands upon the estate of the said deceased are required to exhibit the same; and all persons indebted to the said estate are called upon to make payment to DAVID JOT, Executor. Weymouth, Dec. 13, 1820.